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then taking the epistles of Peter, James, and Jude; next, the Pauline writings; next, the epistle to the Hebrews; and, finally, the writings of John. With such an arrangement the reader is likely to experience the difficulty of being compelled to keep in mind, not only the doctrine which he may be studying in any given chapter, but also the particular writer or writers whose contribution to the doctrine he is examining at any given point in the chapter. We think this is too heavy a burden for the reader to carry. But more serious than this is the breaking up of the subject into fragments, often exceedingly small and insignificant. And still more serious is the imposition upon the historical discipline of biblical theology of an artificial and mechanical system of "doctrines." This system is a device of mediæval scholasticism carried into modern dogmatics, very convenient, to be sure, in that sphere, but quite foreign to the thought of the apostolic age. Upon the whole, the tendency of the author's method is to subjugate New Testament theology to dogmatics, a tendency which cannot be resisted too strenuously. The effect of it, in the case of this outline, is to blur the clear picture which the author aims to obtain, and which he could have secured had he limited himself to the use of a more purely historical method. The use of his own method seems to compel him to ask, in many cases, what such or such a writer of the New Testament thought on such or such a subject, and to answer the question out of data entirely incidental, and, therefore, inadequate for an answer. We cannot consider the employment of this method a success. Yet Dr. Estes' book is characterized by a number of meritorious features, such as its moderation in tone, its fairness, and its devout spirit, on account of which features it is worthy of commendation.

A. C. ZENOS.

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Hard Sayings of Jesus Christ: A Study in the Mind and Method of the Master. By WILLIAM LEIGHTON CRANE, M.A., Prebendary of Chichester and Rector of Bexhill-on-Sea. Author of *The Word and the Way*. London: Macmillan & Co., Limited; New York: The Macmillan Co., 1899. Pp. xvi + 212. \$1.50.

This interesting volume is really a collection of sermons more or less apologetic in tone, but especially intended to make plain the sayings of Jesus and to turn them into moral motive. Thus in the saying

about John the Baptist being less than the least in the kingdom of God, the author holds that the reference is "to the visible body of believers who had accepted Christ as Leader and Savior and Lord." He holds that Jesus founded a society, but that this society is identified with the church, and that the church is an aggregate of individual hearts, and that in the heart the foundation for it must be laid—a conception, barring the identification of the kingdom and the church, very close to the true one. The discussion of the advantages shared by one of these members, as over against the experience of John the Baptist, the author makes something more than a mere piece of exegesis. Another interesting chapter is that upon Matt. 5:38-42, "The Might of Meekness," a title which is a sermon in itself. In this chapter there is a thoroughly sane discussion of what Jesus means by his strong statements. The author holds very properly that Jesus deals not with rules but with principles, and that several of his sayings apparently commanding indiscriminate giving are in fact "pictures purposely painted in glaring colors—figures indeed of a most valuable truth, but left almost grotesquely out of drawing precisely in order to cut off the possibility of their being taken as patterns for *literal* obedience." The discussions of other passages might also be mentioned, notably that upon the "Friendship of Mammon" (Luke 16:9-12), in which the author finds the teaching that both for the individual and for the nation "it is required of the steward to be faithful." "The ordinary transactions of a man's daily life furnish forth the means to a man of God of laying up treasure in heaven, and deepening and purifying that spiritual nature whose tenderest associations, whose deepest friendships, whose true home are in the eternal tabernacles of the world to come." A word should be said also in appreciation of the simplicity and directness of the literary style of the volume. In this particular it is a model for the preacher.

S. M.

LITERARY NOTE.

J. W. JACOBS & Co., Philadelphia, publish a *Life of St. John for the Young*, by George Ludington Weed, which has gathered together practically all the material which we have concerning the beloved disciple. In fact, it goes beyond the mere account of John and becomes in part a life of Jesus. A somewhat remarkable chapter is that in which John is recorded as correcting the accounts of the synoptists as regards the anointing of Jesus by Mary.